C. V. Hankle

THE LAY-MAN'S MAGAZINE.

"THOU SHALT LOVE THE LORD THY GOD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY MIND—AND THY NEIGHBOUR AS THYSELF."

Number 51.] *MARTINSBURGH, NOVEMBER* 7, 1816. [*Volume* 1.

EXTRACTS *from the "Fourth Annual Report of the Trustees of the Protestant Episcopal Society for the Advancement of Christianity in Pennsylvania."*

"The board of Trustees, in laying before the Society their Fourth Annual Report, hope they will not be considered as having lost sight of any of the objects entrusted to their care; but, while they congratulate themselves on having, in some degree, effected the general designs of the institution, they have to regret that, from causes not within their control, they have been disappointed in some of their hopes and expectations.

One of the leading objects of the board has been to procure suitable persons to act as Missionaries, who, under the direction of the Society, might be sent to supply the vacant Churches in this Diocess; and, also, to visit those little societies of Episcopalians, in various parts of the State, who are anxious to have the word and ordinances administered under that authority which they are accustomed to acknowledge. Accordingly, at an early period in the last year, the attention of the trustees was directed to this interesting subject. A committee was appointed to devise a plan by which the Society might be constantly supplied with one or more Missionaries. The report of this committee having embraced extensive views, not within the present means of the Society, its general object was left for future consideration. In the mean time it was proposed that the Corresponding Secretary should be instructed to write to several clergymen of our Church, residing in other places, and make known to them the wants of the Society, requesting their attention to this subject. This was accordingly done; and, at first, hopes were entertained that one or more persons would have been procured during the last season. When it was ascertained, however, that no missionary could be obtained, the committee having the superintendence of this department, were instructed to write to the different missionary stations, accounting for the disappointment, and urging them to persevere in their attachment to our Holy Apostolic Church.

In order, however, that to a certain extent those vacant congregations, scattered throughout the state, might be occasionally visited, and to aid and assist in carrying into effect a resolution of the last State Convention, providing for the occasional supply of the Churches in the neighbourhood of Philadelphia; and, moreover, to extend as much as possible the means of usefulness of this Society, it was thought expedient for the board to offer to defray the expenses of such Missionaries as should, with the sanction of the Bishop, visit any of the vacant Churches, provided a report of such visit be laid before them.

As yet there have been no reports of services rendered under the foregoing resolution. But it is believed that the following places were visited during the last summer—Chester, Lardner, Easton, Reading, and New-London Cross-Roads.

In the last year five hundred and fifty-four Prayer Books have been distributed, principally among the country churches.

The trustees would have been able to dispose of many more, but it was thought expedient to postpone the purchase of any new books, until the stereotype edition, now printing in this city by Messrs. Maxwell and Fry, should be completed. It will, no doubt, afford great pleasure to the members of the Society, and to Episcopalians generally, to learn that this edition will soon be finished; when they will be enabled to procure this invaluable compend of divine truth and refined devotion at an unusually reduced price.

By a report of the committee of tracts, dated in June last, it appeared that [illegible] purchased and published by the Society [illegible] had nearly all been distributed. A few copies, however, remain of the following titles:

1 On Baptismal and Spiritual Regeneration.
154 Pastoral Advice before Confirmation.
165 Pastoral Advice after Confirmation.
1 On Good Friday.
15 Companions to the Common Prayer Book.
76 St. Paul's Opinion of Jesus Christ.
6 Nelson on Confirmation.
149 Bishop Wilson's Sacra Privata.

In addition to these, there have been purchased of the assignees of Messrs. Bradford and Inskeep,

595 copies of Bishop Dehon's Sermon before the General Convention.
315 do. Bishop Hobart's do. do. do.
421 do. Dr. Croes's do. do. do.
1368 do. Exposition of Church Catechism, by Dr. Mann.
1648 copies of the Church Catechism in small Questions and Answers.
515 do. St. Paul's Opinion of Jesus Christ.
53 do. Instructions on Confirmation.
513 do. Directions for Public Worship.
287 do. Discourses on Baptism.
488 do. Pastoral Advice before Confirmation.
563 do. Pastoral Advice after Confirmation.

7348 copies in the whole. About the same time, in consideration of the small number left of many of the above tracts, and because they afforded no general assortment, to enable the Trustees to answer the various demands made upon them from distant places; and, above all, in consideration that the benefits of this institution may be greatly extended by devising measures and pursuing plans for the more general distribution of these "little books," they directed such a number to be printed as would render it unnecessary, in all probability, to publish again in some time. There are at present in the press, and nearly completed, two thousand copies of each of the following:

Bishop Gibson's Tract on the Lord's Supper.
Extract from Bishop Beveridge's Sermon on the Excellence of the Liturgy.
A Treatise on the Nature and Constitution of the Christian Church, by William Stevens.
Archbishop Synge's Essay toward making the Knowledge of Religion easy to the meanest capacity.
Bishop Gibson on the Observation of the Lord's Day.
Bishop Gibson on the Duty of Family Worship.
Christians' Daily Devotions.
The Careless Sinner Awakened, and the Awakened Sinner urged to an immediate Consideration, and cautioned against delay.
Extract from the Dairyman's Daughter.
The Shepherd of Salsbury Plain.

Another object, in which the board

of trustees have taken no little interest, was the establishment of a new church in the Northern Liberties.—At an early period in the last year, a committee was appointed to confer with the Episcopalians residing in that township, and to use their influence to promote the desired object. From the zeal manifested by those gentlemen more immediately concerned, who gladly seized this opportunity to provide for themselves and their children a house of worship; in consideration that a lot of ground had been, many years before, devised by William Coates, for the site of an Episcopal Church; and in dependence upon the known liberality of the Episcopalians in this city, it was tho't proper to encourage the undertaking; and accordingly the sum of two hundred dollars has been appropriated to that object. The trustees are happy to inform the Society, that on the eighteenth of September last, the corner stone of the said Church was laid; and before the winter weather could injure it, the building was enclosed, and perfectly secured. Exertions have been made ever since last winter to collect the congregation who were to worship in the Church when finished. In the month of March last, divine service was commenced on Sunday evenings, in the Commissioners' Hall, in Third street, and continued by the Rev. Messrs. Milnor and Kemper, alternately, until the eighteenth of June, when a clergyman was engaged to officiate statedly; since which time there has been service twice every week.

It was made known to the board, by a committee from the Episcopalians residing in Orwell township, Bradford county, that a member of the Society had presented them with an hundred acres of land, to be made use of as a glebe; whereupon the thanks of the Society were ordered to be presented him for his liberal donation.

After defraying all the expenses of the last year, it will be observed, by the Treasurer's account hereto annexed, that the fund of this Society has been increased, from 4613 dollars and 47 cents, to 6007 dollars and 47 cents; that there have been received 2260 dollars and 26 cents, and expended 2082 dollars and 31 cents, leaving a balance in the Treasurer's hands of 177 dollars and 95 cents.—Within the same time have been added to the Society, twenty-three new members, eighteen annual, and five life subscribers. It is confidently hoped that Episcopalians generally will, by this time, have been convinced of the benefits which may flow from an institution combining such various views of usefulness; and when they consider that the objects of this association cannot be effected to any great extent without an increase of their means, they will come forward, and, by their individual contributions, manifest a determination to give effectual aid to the only Society in this state, exclusively Episcopalian. The prospects which open before us on every hand, are calculated to interest all our faculties. *As* Christians, we feel a common interest in extending the "knowledge of the truth as it is in Jesus Christ;" *as* Episcopalians, we cannot be indifferent to the great interests of that Church to which it is our happiness to belong; and, while we witness with great pleasure the labours of all those who are engaged in the cause of our Common Master, and wish them "God speed," we would fain trust, that, by the exertions and liberal benefactions of the members of our Church generally, we will be enabled to carry into complete effect all the objects of the institution.

Signed by order of the board,

Wm. WHITE, *President.*

Officers of the Society for the ensuing year.

Right Rev. William White, D. D.
President.
Rev. Joseph Pilmore, D. D.
Chief Justice William Tilghman,
John Perot,
Vice Presidents.
Rev. George Boyd,
Corresponding Secretary.
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John Robins,
W. Meredith.

JOURNAL OF ABDOOL MESSEE,

One of the Readers supported by the Church Missionary Society at Agra in India, written by the Rev. Daniel Corri.

(Continued from page 400)

July 20.—Two of the Police Horsemen accompanied us part of the way, and began to say, "I know who you are: where are you going? I have heard that the Judge ordered you to leave Agra: what advantage have you by the evil work of preaching the Gospel, that you should choose disgrace in this world?" I thought it not good to take any notice of what they said. After a little they addressed Mayut: "You do not well in following your uncle, and disgracing yourself in the sight of the world." Mayut answered, "I am sorry for you, that you are ignorant of the way of salvation; and know not that HIGH ONE, who is preferable to Father, and Uncle, and all relations; who took the punishment of our sins upon himself, and through faith in whom we obtain redemption: nor do you inquire after his word; and, when it is told you, you will not obey it." The two horsemen began to say warmly, "in the Day of Judgment we shall see; and you will never be forgiven." Mayut replied, "Those who believe not on the Lord Jesus Christ, such will be their condition: and now cease to urge me lest you be offended yet more."

July 21.—The writer alighted in the Serai (Inn) where seven or eight Moonshees (great men, needy in regard of religion, but wealthy in respect of this world; having their eyes darkened, and their ears stopped and filled with their own importance,) for the punishment of my sins, were my neighbors. As soon as I said to the keeper of the Serai, "I am a Christian: let new vessels be brought for our use, for which we will pay; and afterward do not complain that we have defiled your vessels." One of the Moonshees asked of Mayut my name. Mayut told him; when he began to laugh, and said, "Oh, it is that accursed one, is it?" Another of them, coming up to me, said, "I am acquainted with you." I said, "You have perhaps inquired my

name of some one." He answered, "Thy name is more known in this country than Satan's." I said, "Why do you reproach me? I was one of you" He replied, "Therefore we are offended with thee; because, from being a Mussulman, thou hast become a Feringee. Moreover thou leadest others astray, and studiest to do so. If thou thinkest to exalt thyself among the English by introducing these errors, thou wilt never succeed." I answered, "Brethren, whoever strives to exalt himself or to curry favor with the English, the grace of God will not be with him. Be not angry. Stand in awe of God; and examine the word of his only Son Jesus Christ our Lord; and consider which is the true religion, and what is the dignity of the only begotten Son: and after having understood these matters, if you reproach me—well. But the Lord Jesus Christ has declared, *If all manner of evil be spoken of you falsely for my name's sake, rejoice, for great is your reward in heaven.*" I continued arguing with these people till midnight. At length they were silenced, and two of them took copies of the translations; and, next morning these two made many apologies for what had escaped them in the heat of argument. Perhaps they may gain good from what passed.

July 22.—Met with a feeble man on the road, named Gholam Jadur. He appeared in distress, and his bundle was wet from the rain. I asked him to ride with me, which he accepted. He began conversation by saying, "In that grove were 30 or 40 poor people talking among themselves that they knew you; that you live at Agra, with a Sahib, who had, by distributing charity, preserved their lives during the famine last year.—Who is that Sahib?—I heard at a distance last night, the conversation which you held with the Moonshees, but could distinguish no further than that you took the side of Christianity, and silenced them." I began to explain the substance of the Gospel, as the Holy Spirit enabled me. In the evening, when we were at worship, this man, of his own accord, joined us and observed, "Whoever speaks ill of this religion does evil. Pray, sir, give me a copy of the Gospel, and I will read it." He, accordingly, took a copy with gladness. God grant that the Holy Spirit's grace may so be upon that man, that, discovering his sinfulness, he may believe on the Lord Jesus Christ, and follow no longer after lies!

July 23.—In the grove near where we passed the whole night, there were many of the Police Light Horsemen who knew me, and the Jemantdar whom you recollect at Allahabad. All of them came to me in the Serai, and began to boast greatly of their religion and their race, saying, "Observe how long we have served the English Company, and remain firm in our religion." I said to them, "Well: but, brethren, you are not acquainted even with your own religion; and what things are forbidden by your religion, those you do. Then will you act according to your religion, when you attend to daily prayers, and abstain from liquor, and avoid fornication. Let every one attend to the evil of his own heart. To pride yourselves thus, and neglect seeking after God, and fancy yourselves great: by what means can you suppose this right? God grant that you may begin to seek the salvation of your souls!" One of them said, "Cannot our souls do well in our own religion?" I replied, "So long as you know not the true God, and believe not in his only begotten Son, and are not partakers of his grace, I tell you truly, your souls cannot find good."—On this they began to laugh, and say, "What have you to do with our good or evil?" They then arose, and said one to another, "This person desires

to make us Feringees, like himself; but we will never agree."

July 24.—We put up again at Mersankee Serai. There a descendant of Mahomet, with a white beard, named Meer Noor Ali, came to me, and, saluting me after the Mahometan manner, sat down beside me, and inquired whence I came. I answered, "From Agra." He said, "I would know from you the state of things there; for I have heard, for some time past, that many people are becoming Christians; and that a Sahib is come from Calcutta; and, with him, a very learned man, who turns away many Mahometans from the faith. You are a Mahometan: from you I shall know the truth of this report." I answered, "God keep me from becoming a Mahometan! I was a Musselman; and, by the grace of God, have obtained a Christian faith until death!" Greatly wondering, he said, "Perhaps you are of those very people." I replied, "Through the grace of God I am; and may God continue me a partner with Christians!" On that he began to say, "What race were you of?" I said, "I was nobly born; but, by proof and conversation, I discovered that there is no salvation but through the Lord Jesus Christ: and, by proofs from the Law, and the Gospel, and the Prophets, this is certain, that whatever excellency the Mahometans ascribe to Mahomet, all belongs to the Lord Jesus Christ."—He answered, "I adjure you, by God, tell me truly, in any part of the Law or Gospel is there a prophecy in favor of Mahomet?"—"I cannot answer, from respect to you, lest you should take it ill." He answered, "I will not take it amiss, whatever you may say." I replied, "I speak the truth, in presence of my Lord Jesus Christ, that there is nothing said in favor of Mahomet, in the Law or the Gospel; but the Lord Jesus Christ has said, *After me, false prophets will appear.* If you can suppose this has any respect to Mahomet, there may be something in it." On this, he said, "If this be true, then our religion is altogether false." Then I answered, "Know, for certain, if this religion had not been false, then we had never embraced the Christian religion. Now you are at liberty: I would not compel you, but, as a friend, entreat you. Since your life is far gone, if you would search for truth, it would be greatly to your advantage." He appeared anxious, and said, "Shew me what I should do." I answered, "Examine the Gospel." He said, "Where shall I find the Gospel?" I produced a copy of the Four Gospels, and of the Epistle to the Romans. He asked, "After what manner do you worship?"—I shewed him the Prayer book, translated; and he staid till evening, and looked over the whole, with the Forms of Baptism and Burial of the Dead, and the Treatise on Baptism (abridged from Archbishop Cranmer.) and in the evening went away pleased, saying, "May God be gracious unto you! you have made me very happy. How shall I address myself to God in prayer?" I said, "Pray after this manner: O God, for the sake of thy Son, the Lord Jesus Christ, grant me to know the true religion which thou dost approve:" and opening the Gospels, I pointed out to him the Lord's prayer, and wrote down for him the ten commandments. He expressed earnestly, on departing, the evil of his nature, and his great sinfulness. I prayed, "The grace of the Holy Spirit be with you." He answered, "Amen."

To be continued.

THE JEWS.

The following list of the number

of Jews in the towns and countries of Europe in which they are most numerous, is collected from documents recently published:

In six districts of Poland, 20,000; in several other districts also they are numerous. In Germany, 200,000. In Konigsburg and Dantzig in Prussia, 1,500. In Hungary, 75,500. In Galacia, 80,000. In Constantinople, 80 or 90,000. In Salonissi, 12,000. In Aleppo, 5000; Hebron, 8,700; Jerusalem, 11,000; Smyrna, 1,200. In Venice, upwards of 4000; Ancona, 5000; Rome, 9000; Leghorn, more than 15,000. In Bohemia, 46,000; and in Moravia, 27,000.

From the Christian Register.

With great satisfaction we inform our readers of the establishment of Female Bible and Common Prayer Book Societies in the Episcopal Congregations at Newark and Elizabeth-Town, in the State of New Jersey.—Sincerely do we hope, that the example set by the worthy pastors of those congregations, will be generally followed.

Convention of Episcopalians.

A convention of the clergy and lay delegates of the Protestant Episcopal Church, within the States and parts of States, and the territories west of the Allegany mountains, is to be held in the Parish of St. John's Church, at Worthington, in the State of Ohio, on Monday, the 21st inst. and the succeeding days; for the purpose of erecting and constituting a regular diocese in the western country; of selecting a suitable person for the Bishop thereof, and adopting a proper course of measures, that he may be ordained or consecrated and set apart to his office; of providing for his support and comfort: and generally, to transact such other business as the convention may think expedient and proper.

SUNDAY SCHOOLS.

[The following interesting account of the late Anniversary of the Sunday School Union in Sheffield, England, is from the letter of a gentleman in Sheffield, to his friend in N. York.]

"*Sheffield, June* 10, 1816.

"We have had another most interesting anniversary of our Union. Every year, prejudice wears increasingly away, and the union of hearts is more and mors effected.

"At our first anniversary there were three thousand children, and four hundred teachers; at the fourth anniversary, which was on Monday last, there were six thousand five hundred children, and fourteen hundred teachers, and we have every prospect of extending our borders the present year.

"We are going to establish branch Unions in all the villages which are about six miles around Sheffield, and we anticipate a great accession of numbers and teachers from this plan."

"There has been a Union established at Birmingham and another at Leed, and a third at Chesterfield.

"We have rejoiced to learn, that you have established a Sunday School Union in New York. We mentioned this to the Society at our last meeting, and the information was received with great joy. Could the teachers of the Sunday Schools in New-York have been brought to the burying ground at the top of Broad Lane, some few days ago, where four thousand children were arranged in a beautiful hollow square, four deep; the boys without in two rows, and the girls within in the same order; the whole neatly dressed, with joy beaming in every eye, and pleasure in every countenance; while two thousand more were in the Wicker,

and seven hundred at Loxley; the whole belonging to the Union, and all singing the praises of God in the open air, to the gratification of thousands of admiring spectators: could they have seen Carver street, and Queen street Chapels, the largest in the town, thronged with children, every seat containing double rows: could they have heard them lisping the praisess of the Redeemer in exact time, and with beautiful harmony: could they have been present at our meeting for business in the afternoon, and have heard our report for the present year, crowded with important particulars, and the animated speeches then delivered: we are sure it would have been to our American brethren, a scene that would have proved stronger than ten thousand arguments of ours, to prove the advantages of Union Sunday Schools,"

Consecration.—St. Andrew's Church in New-Berlin, and St. Paul's Church in Oxford, New York State, were consecrated to the service of Almighty God, by the Rt. Rev. Bishop Hobart, the 6th inst. The pews in one of them, on the day after consecration, sold for $ 10.600.

SCHOOL OF AFRICANS

On the evening of the 30th of Sept. last, was held the examination of the students of *Augustine Hall*, Philadelphia.—The principal of this Institution is the Rev. Nathaniel R. Snowden of the Presbyterian church.—The pupils, all lads of color, are at present eight in number. The Rev. J. Gloucester, the Rev. A. Jones, and the Rev. R. Allen, the three clergymen of color in this city, are the principle supporters of the Hall. The classes have been organized but a few months; and have made unusual progress for the time in English Grammar, Geography, and the Latin language, and in public speaking.

Perhaps, among the wonderful events of the present age, this may be the commencement of a new era for the African race; and from this Hall may spring men of learning and piety, who shall contribute to the diffusion of that knowledge and virtue which are essential to the universal emancipation of their race from Egyptian bondage.—*Rel. Rem.*

Extract from the second Annual Report of the Cincinnati Miami Bible Society.

Two years have not elapsed since this society has been formed. It has purchased with its own funds 500 Bibles; received by donation from the Massachusetts Bible Society, 21 Bibles; also from the Baltimore Bible Society, 100 Bibles and 25 New-Testaments; and in the present summer 54 Bibles from the New Jersey Bible Society, amounting in all to 675 Bibles and 25 N. Testaments. Of that number about 20 Bibles and 13 Testaments are in the hands of your steward. Twenty Bibles have been presented to the Mill Creek Female Bible Society; sixty one have been sold to the same society; sixteen to the Female Bible Society of Lebanon, and forty eight to the Dayton Female Bible Society, at cost. The remainder have been either distributed to the necessitous individuals, or placed in the hands of the Directors, or others, for distribution.

ADVERTISEMENT.

Those of our subscribers who will procure and forward to us the names of two *other* responsible subscribers, shall be allowed a discount of fifty cents, on their own subscription to the Magazine, for the first year.

Those who have already paid their subscription, for the first year, will on doing as above, be credited fifty cents of what they have paid, on the subscription for the second year.